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Perhaps no work deserves translation into English more than Hegel's Philosophy of Religion. It unfolds completely the relation of Man to the Absolute in his various degrees or stages of self-consciousness, and demonstrates completely the supremacy of the Christian Religion over all others. No dogmatic assertion on this subject has the least weight with Hegel. It is with him a matter of philosophic investigation: what are the facts before us as given in History, and what are their "necessary implications"—what do they signify in the light of thought? Philosophic or scientific thought must be perfectly free, i. e. have no presuppositions, either of dogma or fact, that shall trammel its comprehension. But both dogma and fact stand before it as problems to be solved, and must be exhibited in their universality and necessity by philosophy. Thus it happens that the work of Hegel is interesting alike to the "free-thinker," so called, as well as to the implicit believer. It is the interest of Spirit, that what is seized as dogma shall likewise be comprehended as scientific truth. It is the interest of the individual who holds to the essential through faith, that he transcend that relation and attain the independent attitude of scientific cognition. It is an indispensable thing that the individual shall at least believe the True, but the KNOWLEDGE of the True is a higher goal always to be sought after.

BETTINE.

By JOHN ALSEE.

Close to the steps of nature's kings
Some herald walks to make them known;
The secret of their worth he sings
Or e'er in Fame's great trump 'tis blown.
Ever the wise know not their own;
To simple souls they first are shown.

A woman's heart is more than fate—
It holds the future in its fee;
Great Goethe's name to antedate
A maiden prophet needs must be.
Thus while we wait each other's words,
The verdict some free soul records.